The Whispering Of The SHAITAN



بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

Foreword

All praises are for Allah Ta'ala, the Executioner of all affairs.
Salaat and Salaam upon the Beloved of Allah Ta'ala,
Sayyidina Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّم).

In the scheme of creation, Allah Ta'ala created the earth as the battlefield between Hazrat Aadam (عَلَيْهِ السَّلام), his children, and shaytaan and his progeny.

Shaytaan's intense hatred and inbred enmity for us, the progeny of Hazrat Aadam (عَلَيْهِ السَّلام), stems from him being rejected and cursed by Allah Ta'ala for defying and challenging Allah Ta'ala and refusing to make Sajdah to Sayyidina Aadam (عَلَيْهِ السَّلام). In the course of shaytaan's deadly and ruthless revenge, a relentless battle between these two forces ensues, till Qiyaamah.

Living in times wherein the evil elements and influences of shaytaan are overwhelming and abounding, we need to be all the more wary against the onslaught of the enemy, shaytaan. Due to our ignorance and also our weakness of not being able to recognize the various ploys and conspiracies of shaytaan, we fall prey to the same.

Whilst it may appear difficult to contend with a foe that cannot be seen, we have been informed by Allah Ta'ala and Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) as how to recognize the enemy and how to overcome him. We have also been commanded to be on guard to his evil insinuations, promptings and whisperings, and to seek

the much needed protection and assistance of Allah Ta'ala, the Creator of shaytaan.

In one of Hazrat Maulana Yunus Patel Saheb's (رَحْمَةُ اللهِ عَلَيْهِ) weekly talks at Masjid-e-Noor (Asherville), Hazrat Maulana presented, concisely and simply, the requirements, implements and various methods of combat against shaytaan and his army, which are drawn from the Qur'aan Shareef and Ahaadeeth, making it easy for us to successfully overpower our enemy, shaytaan.

Being of tremendous help to many who were victim to shaytaan's assaults, in various forms, the talk was transcribed, with the Fadhl (Grace) of Allah Ta'ala, and is entitled, ***Combating the Whisperings of shaytaan***, for the benefit of the children of Aadam (عَلَيْهِ السَّلام) in the battle against our enemy, shaytaan.

May Allah Ta'ala make this book purely for His sake. May He accept it and may He protect us from the mischief and evil of the shayateen. May Allah Ta'ala also grant us all a deep understanding of the knowledge acquired, accompanied with the 'Taufeeq' of practice on the Commands of Allah Ta'ala and the teachings of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم), as explained by our pious and learned Ulama.

May Allah Ta'ala grant Hazrat Maulana Yunus Patel (رَحْمَةُ اللهِ عَلَيْهِ) the highest stages in the Aakhirah.

[Jumad Al Thania 1435 / April 2014]

بسم الله الرحمن الرحيم

اَلْحَمْدُ لِلّٰهِ وَ كَفٰى وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى سَيِّدِنَا الْمُصْطَفٰى

صَلَى اللّٰهُ عَلَيْهِ وَ عَلَى اٰلِهِ وَ اَصْحَابِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا

اَمَّا بَعْدُ فَقَدْ قَالَ اللّٰهُ تَبَارَكَ وَ تَعَالٰى

اَعُوْذُ بِاللّٰهِ مِنْ الشَّيْطَانِ الرَّجِيْم

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

فَإِذَا قَرَأْتَ الْقُرْاٰنَ فَاسْتَعِذْ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ۝

"SO WHEN YOU WANT TO RECITE THE QUR`AAN, SEEK REFUGE WITH ALLAH FROM SHAYTAAN, THE CURSED ONE."

[SURAH AN-NAHL 16 : 98]

Ulama-e-Kiraam, dear brothers and also our respected sisters at the Madrasah,

اَلسَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللّٰه

Having received perhaps over a dozen calls this week, from people who are suffering anxiety, worry and depression, due to what we term as *'wasaawis'* of the shayateen or whisperings of the shayateen, I have decided to explain a few matters in regard to the same.

Troublesome Thoughts

A lady called, saying that whilst reading Salaah, the images of idols come in front of her and there is a whispering in her heart:

"You are not a Muslim. You are a Mushrik[1], so prostrate (or make Sajdah) to this idol."

Surely if an image like that comes before a person in Salaah, the person will become terribly worried. And she repeatedly hears this: *"You have become a Mushrik. You have become a Mushrik."*

As a result, she was very, very anxious and worried, saying that due to this worry, she could not sleep. Due to the frequency of these whisperings, she was becoming a nervous wreck. She did not know as to whether she would die as a Muslim or not. In fact, she believed that she had lost her Imaan.

Whilst this is one incident, there are very many like this, where shaytaan is whispering into the hearts of people, such thoughts, that these people believe that they have lost their Imaan.

Due to various whisperings, some of them do not want to perform Salaah anymore, some of them do not want to take a bath and obtain purification, and some do not want to read the Qur`aan Shareef.

Strange things are happening. The whisperings and evil effects of these shayateen are such, that numerous people have fallen prey to them.

Often, it is our environment which also contributes to such happenings. What else would one expect, if in such homes filthy films and television programmes are viewed, or pop and other

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[1] *Mushrik* : One who associates partners with Allah Ta'ala

music is played? Bad elements draw bad elements. Music, television, videos, etc. draw the shayateen and evil Jinn who are attracted to and enjoy sins.

The Power of Shaytaan

What should be understood is that Allah Ta'ala has given shaytaan the power of whispering into the hearts and minds of people.

Of the many and various things from which we seek protection in Allah Ta'ala, we are taught, in Surah An-Naas, to seek protection:

مِنْ شَرِّ الْوَسْوَاسِ ۙ الْخَنَّاسِ ۝ الَّذِىْ يُوَسْوِسُ فِىْ صُدُوْرِ النَّاسِ ۝

"... FROM THE MISCHIEF OF THE WHISPERER (OF EVIL), WHO WITHDRAWS (AFTER HIS WHISPER). HE WHO WHISPERS INTO THE HEARTS OF MANKIND."

[SURAH AN-NAAS 114 : 4/5]

These whisperings cannot be heard, but their messages are perceived and comprehended by the heart. As long as we do not believe and subscribe to what shaytaan is whispering into our hearts, there is no need to become so worried and apprehensive.

The Sign of Imaan

Nevertheless, I asked this lady a simple question: *"Are you comfortable with this thought, that you have turned away from Islam and that you are worshipping this idol, which you see in front of you?"*

She said: *"No, I am very worried. I am a Muslim and wish to die a Muslim."*

To this reply, I said: *"That is the sign of Imaan. If you did not have Imaan, you would have been extremely comfortable with that thought."*

The person who is a Christian, Jew or Hindu does not find discomfort in believing what his respective faith asks him to believe. An atheist does not feel uneasy on his beliefs and his rejection of God. The person is not uncomfortable with these ideologies, doctrines and credences, be it of Christianity, Judaism, Hinduism, Atheism, etc.

If you were to ask a Christian: *"Are you uncomfortable with your belief in Jesus Christ as the Lord, or the son of God, or in the doctrine of Trinity: the Lord, the son of God and the Holy spirit, all in one?"*

He would say: *"No, this is my belief and I am very comfortable with it. In fact, I would be quite happy if you also believe in the same."*

On the other hand, those Muslims who are tormented with such thoughts, images or whisperings are most uncomfortable with them. They are left disturbed, distressed and unsettled. This, itself, indicates to Imaan.

Other Examples

Whilst the fussaaq (evildoers) and fujjaar (the immoral and shameless) are attended to and accompanied by the shayateen, the pious also become the targets of shaytaan.

One person said that he keeps getting this thought: *That the Qur`aan Shareef is an out dated book. It cannot solve our worldly problems, in these modern times*. (نَعُوْذُ بِاللّٰهِ مِنْ ذٰلِك)[2]

This is not one of those modernists who is asking for a reformation of the Qur`aan Shareef. This is a pious, young person and he said that this thought is recurring: *"The Qur`aan Shareef that you believe in, cannot solve modern day problems."* Whereas he said that his *Yaqeen* (conviction) and belief is that the teachings of the Qur`aan Shareef are the solution to the problems of all times.

Another person is troubled by the thought that the beliefs of Jannah (paradise), Jahannum (Hell), Aakhirah (hereafter), etc. are merely fairy tales…that there is no truth in this; whereas his deep hearted belief is that there is a hereafter, a day of judgment, paradise and hell.

These are not those people who subscribe to or uphold such beliefs. On the contrary, they are extremely restless with these thoughts. They are anxious and fearful. In fact, they want a solution desperately. They want to know how to overcome these thoughts and get rid of them.

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[2] (نَعُوْذُ بِاللّٰهِ مِنْ ذٰلِك): We seek Allah's protection from that.

I told them that these feelings of uneasiness and unhappiness are the signs of Imaan. There is therefore no need for so much of worry and concern.

The Promise

Shaytaan's endeavor is to mislead. He had asked Allah Ta'ala for life until the Day of Qiyaamah (Resurrection). The story of shaytaan is mentioned in the Qur`aan Shareef:

When shaytaan was rejected, he said:

قَالَ رَبِّ فَأَنْظِرْنِيْٓ إِلٰى يَوْمِ يُبْعَثُوْنَ ۝

"MY LORD! GIVE ME THEN RESPITE TILL THE DAY THE (DEAD) ARE RESURRECTED."

[SURAH SAWD 38 : 79]

On being granted life till the Day of Qiyaamah, he declared his open enmity for all of mankind:

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِيْنَ ۝ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِيْنَ ۝

"BY YOUR MIGHT, THEN I WILL SURELY MISLEAD THEM ALL – EXCEPT YOUR CHOSEN SLAVES AMONGST THEM, SINCERE AND PURIFIED (BY YOUR GRACE)."

[SURAH SAWD 38 : 82/83]

Allah Ta'ala warns and cautions us:

إِنَّ الشَّيْطٰنَ لَكُمَا عَدُوٌّ مُّبِيْنٌ ۝

"... VERILY SHAYTAAN IS AN OPEN ENEMY UNTO YOU."

[SURAH AL-A`RAAF 7 : 22]

إِنَّ الشَّيْطٰنَ لَكُمْ عَدُوٌّ فَاتَّخِذُوْهُ عَدُوّاً ؕ

"SURELY SHAYTAAN IS AN ENEMY TO YOU, SO TREAT HIM AS AN ENEMY..."

[SURAH FATIR 35:6]

Since shaytaan is our open and declared enemy, he will most definitely follow through with his promise … and what is his promise?

قَالَ فَبِمَآ أَغْوَيْتَنِىْ لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيْمَ ۝
ثُمَّ لَاٰتِيَنَّهُمْ مِّنْ ۢ بَيْنِ أَيْدِيْهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَآئِلِهِمْ ؕ
وَلَا تَجِدُ أَكْثَرَهُمْ شٰكِرِيْنَ ۝

"BECAUSE YOU HAVE SENT ME ASTRAY, SURELY I WILL SIT IN WAIT AGAINST THEM (HUMAN BEINGS) ON YOUR STRAIGHT PATH.
THEN I WILL COME TO THEM FROM BEFORE THEM AND BEHIND THEM, FROM THEIR RIGHT AND FROM THEIR LEFT,
AND YOU WILL NOT FIND MOST OF THEM AS THANKFUL ONES (I.E. THEY WILL NOT BE DUTIFUL TO YOU)."

[SURAH AL-A'RAAF 7 : 16/17]

Allah Ta'ala said:

إِنَّ عِبَادِىْ لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغٰوِيْنَ ۝

"CERTAINLY YOU SHALL HAVE NO AUTHORITY OVER MY SLAVES, EXCEPT THOSE WHO FOLLOW YOU OF THE 'GHAWEEN' (MUSHRIKEEN, THOSE WHO ARE ASTRAY, CRIMINALS, POLYTHEISTS AND EVIL DOERS, ETC.)**."**

[SURAH AL-HIJR 15 : 42]

Allah Ta'ala also says in regard to shaytaan:

إِنَّهٗ لَيْسَ لَهٗ سُلْطٰنٌ عَلَى الَّذِيْنَ اٰمَنُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ۝

"VERILY, HE HAS NO POWER OVER THOSE WHO BELIEVE AND PUT THEIR TRUST ONLY IN THEIR LORD (ALLAH TA'ALA)."

[SURAH AN-NAHL 16 : 99]

Thus, shaytaan will not have any power, any effect, any force or any control over those people who truly and sincerely believe in Allah Ta'ala and place their complete trust in Allah Ta'ala. On such faith and reliance, Allah Ta'ala will not allow shaytaan to mislead them.

Shaytaan will only succeed in misleading those who have made him their friend, who follow and obey him. If we were to befriend shaytaan, he would certainly mislead and misguide us, and these whisperings would then manifest their evil and adverse effects.

Allah Ta'ala says in the Qur`aan Shareef :

إِنَّمَا سُلْطٰنُهٗ عَلَى الَّذِيْنَ يَتَوَلَّوْنَهٗ وَالَّذِيْنَ هُمْ بِهٖ مُشْرِكُوْنَ ۝

'HIS POWER IS ONLY OVER THOSE WHO OBEY AND FOLLOW HIM (SHAYTAAN).'

[SURAH AN-NAHL 16 : 100]

Whisperings to the Righteous

Shaytaan, however, whispers into the hearts of the good just as he does to those who are indulging in evil. In a Tafseer (commentary) of Surah An-Naas, it is mentioned that those who are making an effort towards piety, righteousness and gaining

the closeness of Allah Ta'ala and Rasulullah (صلى الله عليه وسلم) should also seek protection in Allah Ta'ala from the whisperings of shaytaan.

Shaytaan makes a greater effort to mislead the pious through pride, arrogance and Riyaa (show). …Just as pride and arrogance destroyed shaytaan, the same could result via his whisperings.

The Existence of Shaytaan

The existence of shaytaan is mentioned in the Qur`aan Shareef, and if a person does not believe in this, he is not a Muslim; he is not a Mu`min (Believer).

Just as Allah Ta'ala created Hazrat Aadam (عَلَيْهِ السَّلام), Allah Ta'ala also created shaytaan.

To briefly make mention: Shaytaan belongs to the species of Jinn, whose origin and essential element is fire, like the origin and substance of man is sand. The Jinn were created long before man was created and had inhabited this earth. Allah Ta'ala mentions their history and many other details in the Qur`aan Shareef.

وَالْجَآنَّ خَلَقْنٰهُ مِنْ قَبْلُ مِنْ نَّارِ السَّمُوْمِ ۝

"AND THE JINN, WE CREATED AFORETIME FROM THE SMOKELESS FLAME OF FIRE."

[SURAH AL-HIJR 15:27]

Like mankind comprises of both the virtuous and the evil from amongst men and women, so too are there the good and the bad amongst the male and female Jinn. Whilst they can see us, we cannot see them.

Allah Ta'ala mentions :

إِنَّهٗ يَرٰىكُمْ هُوَ وَقَبِيْلُهٗ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ط

"...VERILY, HE (SHAYTAAN) AND HIS TRIBE SEE YOU FROM WHERE YOU CANNOT SEE THEM..."

[SURAH AL-A'RAAF 7:27]

The name of shaytaan was Azazeel and he was a great Aabid (worshipper) of Allah Ta'ala. However, due to pride and arrogance, he rejected the order of Allah Ta'ala to prostrate to Hazrat Aadam (عَلَيْهِ السَّلام) and thus became the accursed Iblees/shaytaan.

كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهٖ ط

"... HE WAS ONE OF THE JINNS; HE DISOBEYED THE COMMAND OF HIS LORD..."

[SURAH AL-KAHF 18:50]

In Ma'ariful Qur`aan, it is mentioned in the Tafseer (commentary) of Surah Baqarah, that the name Iblees comes from the root *'balas'*, which means *'to be disappointed'*. This signifies *"One who has lost all hope of receiving the Grace of Allah Ta'ala." 'Shaytaan'* comes from the root *'shatn'*, which means *'to be far away'* and hence signifies *'One who has been removed, far away, from the Mercy of Allah Ta'ala'*.

Hazrat Mufti Muhammad Shafee Saheb (رَحْمَةُ اللهِ عَلَيْهِ), the author of Ma'ariful Qur`aan, also made mention that the root *'shayt'* means *'the excess of anger and rage'*, and may possibly be the basis of the word shaytaan.

Blaming his downfall on Hazrat Aadam (عَلَيْهِ السَّلام), shaytaan vowed to lead the children of Hazrat Aadam (عَلَيْهِ السَّلام) astray. Therefore his every effort is towards the path of deviation, towards the fire, which is his ultimate end.

Belief in the story of shaytaan's rejection to prostrate before Hazrat Aadam (عَلَيْهِ السَّلام) is an essential part of Islamic belief.

Nevertheless, in this gathering, I am not talking to those people who do not believe in the Qur`aan Shareef. I am talking to believers, who believe that just as Allah Ta'ala created us, human beings, Allah Ta'ala also created shaytaan.

Extremes

There are two extremes: One is of those people who say that there is no such creation as shaytaan. Their ill-considered philosophy in life is: "*Seeing is believing and hearing is deceiving*." This is not something a Muslim goes by, because our Imaan, itself, is on that which we have not seen – Jannah, Jahannum, Qiyaamah, Pul-siraat, etc.

In this material, physical world, there are so many things that we do not see with our naked eye, but which we have accepted and believe in. For example: the very air that we breathe. …What of

bacteria? Science tells us that there are millions of micro-organisms to be found everywhere, although not always visible to the naked eye, and we do not refute such information.

The very fact that such people do not believe in shaytaan indicates that they have been ensnared by shaytaan.

The other group is of those who believe that shaytaan, himself, is the Lord. This group is known as the satanic cult. They believe in shaytaan as the Lord and the God and they worship him. (نَعُوْذُ بِاللّٰهِ مِنْ ذٰلِك) …So these are two extremes.

These are not the beliefs of a Muslim.

Shaytaan's Influence

A doubt may arise in the minds of some: How does one shaytaan influence millions? …Rasulullah (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم) explained this simply, by informing us that each one of us has an angel that encourages us to virtue, and a shaytaan that goads us to engage in evil.

The chief of all these shayateen is Iblees, who was rejected by Allah Ta'ala; but accompanying each person is one shaytaan.

From another perspective: With technology, and the satellite and speedy communication systems, we see how one person can influence the whole world. One shaytaan, in the form of a human being, expresses a new ideology or scheme and the human race is introduced to Communism, Socialism, Fascism, Darwinism, Humanism, etc. …Since shaytaan's work force is from amongst

men and jinn, it is easy to understand how his influence can be so far-reaching.

Despite shaytaan's apparent influence, Allah Ta'ala says in Surah An-Nisaa:

إِنَّ كَيْدَ الشَّيْطٰنِ كَانَ ضَعِيْفًا ۝

"SURELY THE PLOT OF SHAYTAAN IS EVER FEEBLE."

[SURAH AN-NISAA 4 : 76]

This verse relates to those who believe in Allah Ta'ala. Shaytaan's plan is weak and cannot harm the true Muslim. He has got no power, no control, no force, no authority and no domination over those who submit themselves and trust fully in Allah Ta'ala.

...What then must be done when these type of thoughts occur?

Thoughts in Salaah

If these thoughts occur during Salaah and the person tries fighting these thoughts, then the Salaah will come to an end but the thoughts will not. At the end of the Salaah, the person will say that the entire Salaah went by in thinking about what was coming into his mind. This is the end result of fighting these thoughts – the person is so occupied with thoughts that he forgets that he is supposed to be having a conversation with Allah Ta'ala.

The moment these thoughts surface and you realize that you are going on some other track in the Salaah, immediately bring your mind back to the Salaah.

Instead of fighting the thoughts, ponder over the Surah that you are reciting. …It is, therefore, always preferable to read a Surah in our Sunnat or Nafl Salaah which we are not very fast at reading, or which we do not normally read; much like a Hafez who is reciting his newly learnt 'Sabaq' (lesson).

For so many people, the only Surahs they read in Salaah are Surah Al-Kauthar and Surah Al-Ikhlaas. Because they know these Surahs well, and because these Surahs have a minimum number of Ayaat (verses), as required, they keep reading the same in every Salaah – Sunnat, Witr and Nafl, even Fardh. In so doing the person generally only realizes he has completed his Salaah when he makes the final Salaam.

If, instead, he reads Surah At-Teen in his Witr Salaah, or he recites 'Wal 'Aadiyaat' in his Sunnat Salaah, then because this is not his normal reading habit, he is going to concentrate when reciting.

In addition, learn the meaning of at least those Surahs which are normally read in Salaah. Having learnt the meaning, reflect and ponder over the message conveyed.

Thirdly, contemplate that you are standing before Allah Ta'ala and this is how we are going to stand on the Day of Judgment, accountable and answerable for all that we have done. Bring the Azmat (Greatness) of Allah Ta'ala into the heart and Insha-Allah, the Salaah will improve.

Wasaawis (whisperings) will come, but if we are going to fight them, then even outside our Salaah they will continue to harass, upset and disturb us. **We just have to ignore them.**

A National Highway

A general point to note is that whilst stray thoughts will make their way into the mind of a person (in Salaah and outside Salaah), **such thoughts should not be deliberately introduced into the mind.**

The mind is like a National highway and on a national highway all kinds of vehicles are to be found: cars, scooters, trucks, lorries, tractors, carts, etc. Sometimes animals too are found crossing such highways, like cats, dogs, horses and even pigs.

In a similar manner, on the National highway of the mind, all kinds of thoughts will cross: good thoughts, bad thoughts, good ideas, bad ideas, good intentions and bad intentions.

A person on a journey does not lose sight of his destination when travelling on a highway. He does not stop, gaze and stare at the other vehicles or animals on that highway. He focuses his mind on his destination and continues with his journey. **In a similar vein, when evil thoughts come into the mind and are not purposely brought, ignore them. Neither fight them nor entertain them.**

Pure Imaan

The Sahabah-e-Kiraam (رَضِيَ الله عَنْهُمْ), who had been blessed with the company of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم), complained to Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) of the same evil thoughts. There are different incidents mentioned in the Ahaadeeth.

Once a person said to Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم): *"Sometimes such evil thoughts occur to me that I would rather be burnt to ashes than make a mention of them."* (e.g. Who created Allah Ta'ala?)

Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) replied: *"Praise and thanks be to Allah who has turned this affair into one of evil suggestions."*[3] In other words, it is the Grace of Allah Ta'ala that He has made these thoughts remain thoughts only and that these had not turned into doubt and evil deeds.

It is mentioned in another narration that some of the Sahabah (رَضِيَ الله عَنْهُمْ) presented themselves to Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) and said: *"Our condition is that sometimes we experience such evil thoughts and sentiments in our hearts that it is most painful to even mention them."*

Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) said to them: ***"But that is pure faith."***[4]

…To feel disturbed and uneasy at such thoughts and sentiments is a sign of good Imaan.

[3] Abu Dawood
[4] Sahih Muslim

The Notorious Thief

Where does a person steal or where does a thief break in? Where there are valuable goods.

Have you heard of a hold-up in a shack? …No.

Even if you leave a house empty, with the door and windows wide open, what need would there be to break in, when there is absolutely nothing to steal?

A thief will break into a home or a place where there is gold, silver and a lot of cash. …However, in South Africa, doors, windows, roofing and tiling too will disappear, so do not even leave empty houses accessible.

Shaytaan, who is notorious and infamous for his thieving exploits, sees the wealth of Imaan in the heart of the Mu`min. He detects that precious treasure of the Ishq of Allah Ta'ala.

In the realm of jealousy and malice and in the 'skill' of thieving, none can match the likes of shaytaan. He is the robber, swindler, mugger, looter and hijacker of the Muslim. He makes every effort and endeavour; he conspires, plots and plans; he assaults and he attacks that heart, only to snatch this precious and priceless commodity of Imaan. This is his mission.

Now this poor person tries to fight these thoughts and by fighting them, he gets nowhere.

The Existence of Allah

One person was a complete atheist before being guided to Islam. After accepting Islam, he was again being plagued with thoughts about the existence of Allah Ta'ala. These thoughts were from shaytaan. His unhappiness and discomfort were, as has been mentioned, a clear indication of Imaan. An atheist will not be concerned by such thoughts. In fact, atheists propagate such thoughts and beliefs.

I told this person that at such times he should immediately read: " اٰمَنْتُ بِاللّٰهِ وَ رُسُلِهِ" (I believe in Allah and His Messengers). He should also read Imaan-e-Mujmal and Imaan-e-Mufassal, with an understanding of the meaning, and لَا حَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللّٰه (There is no strength to do good or abstain from evil without Allah Ta'ala's help).

Thereafter, he should talk to shaytaan, eventhough he does not see him. Tell him: *"The proof that Allah Ta'ala exists is in my own person. If Allah Ta'ala did not exist, I would not have been created. I would not have these eyes, ears, etc."*…All of which have been created in the darkness of the womb.

Or say to him: *"I do not see my intelligence but believe I am intelligent."*

The very fact that no two persons have the same thumbprints; that each of us has our own special fingerprints, clearly alludes to a Creator and Fashioner. **Everything in and around us, points to the existence of our Maker, Allah Ta'ala.** There is no shortage of

evidence to prove the existence of Allah Ta'ala. This, however, is a different subject.

The Rejected Dog

Mullah Ali Qaari (رَحْمَةُ اللهِ عَلَيْهِ), in his commentary of Mishkaat Shareef, which is entitled Mirqaat, states that shaytaan is like a dog, outside at the door, having been chased out by its owner.

My Shaykh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (رَحْمَةُ اللهِ عَلَيْهِ), had explained, in one of his talks, that some people, who own palatial homes, keep huge dogs from foreign countries. When people come to such homes, these dogs begin barking. As a result of their barking, people are kept at bay and are unable to enter the house.

Now what would happen if a person, who wants to enter the house, begins to fight that dog? When that dog barks viciously and threateningly, the person challenges the dog: *"I'm going to fight you."* The dog barks, so he also barks at the dog!

If this person engages the dog in a barking contest, he is not going to enter that house.

All he has to simply do is ring the bell. The master of the dog will come out and he will address the dog in some code language. The dog will then drop its tail and sit down, or it will move away. Is this not the sensible thing to do? …Just summon the master of the dog.

Turn towards Allah

Therefore, when this shaytaan barks (whispers), do not argue with him. Do not bark back. His knowledge is **extensive.** He has got the knowledge of all the Shari'ats. At such times, read 'Ta'awwuz' – i.e.

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْم[5]

Seek protection in Allah Ta'ala from the mischief of this rejected dog, shaytaan.

Allah Ta'ala did not direct us to challenge and fight shaytaan. He did not say that we punch, kick, boot and shoot him. Allah Ta'ala directs us to turn to Him.

It is mentioned in the Qur`aan Shareef :

وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطٰنِ نَزْغٌ فَاسْتَعِذْ بِاللّٰهِ ط إِنَّهٗ سَمِيْعٌ عَلِيْمٌ ۝

"AND IF AN EVIL WHISPER COMES TO YOU FROM SHAYTAAN THEN SEEK REFUGE WITH ALLAH. VERILY, HE IS ALL-HEARER, ALL KNOWER."

[SURAH AL-A'RAAF 7 : 200]

This shaytaan is the dog of Allah Ta'ala that does not want the Believer, in fact, all of mankind to come to Allah Ta'ala. Shaytaan knows that if a person has to establish 'Nisbat' (a connection) with Allah Ta'ala and enjoy the sweet taste of obedience to Allah Ta'ala, he will then never want to go towards anything sinful.

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[5] I seek protection with Allah from shaytaan, the cursed one.

Since shaytaan does not want any of us to receive Allah Ta'ala's Mercy and enjoy the bounties of His Eternal pleasure, he will then bark.

Do not waste time and energy fighting a rejected dog; turn towards Allah Ta'ala and He will grant protection.

An Attribute of the Pious

Allah Ta'ala states :

إِنَّ الَّذِيْنَ اتَّقَوْا إِذَا مَسَّهُمْ طٰٓئِفٌ مِّنَ الشَّيْطٰنِ تَذَكَّرُوْا فَإِذَا هُمْ مُبْصِرُوْنَ ۝

"VERILY, THOSE WHO ARE THE PIOUS, WHEN AN EVIL THOUGHT COMES TO THEM FROM SHAYTAAN, THEY REMEMBER (ALLAH), AND (INDEED) THEY THEN SEE (ARIGHT)."

[SURAH AL-A'RAAF 7 : 201]

When those who are pious are affected by the evil, wicked promptings of shaytaan, their lapse into negligence is very temporary. They recognize the influence of shaytaan quickly and immediately remember Allah Ta'ala. In discerning the reality of these promptings, they are able to distinguish right from wrong.

Another Prescribed Remedy

There is a Hadeeth that is quoted in Mishkaat Shareef: Rasulullah (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم) said that if a person is disturbed with the whisperings of shaytaan, he should read: "اٰمَنْتُ بِاللّٰهِ وَ رُسُلِهِ" – I believe in Allah and His Messengers.

When the person recites this, Allah Ta'ala will protect him. This is also applicable to those evil suggestions and whisperings that come into the mind and encourage a person to engage in sinful actions.

Shaytaan whispers (the nafs too is in the forefront of this encouragement to evil): *"Look at this beautiful woman.", "Let's go to the cinema!", "Let's switch on the television and watch the filthy movie!", "Let's read this filthy novel.", "Let's steal.", "Let's go to the casino.", "Let's enjoy a high on Crack, Heroin or liquor."* – and so forth.

At such a time, read "اٰمَنْتُ بِاللّٰهِ وَ رُسُلِهِ" repeatedly, with conviction and faith in Allah Ta'ala, and occupy the mind in something else, which is permissible.

Seeking guidance or misguidance

When it comes to the recitation of the Qur`aan Shareef, Allah Ta'ala says, in the verse, that I recited at the beginning:

فَإِذَا قَرَأْتَ الْقُرْاٰنَ فَاسْتَعِذْ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ۝

"SO WHEN YOU WANT TO RECITE THE QUR`AAN, SEEK REFUGE WITH ALLAH TA'ALA FROM SHAYTAAN, THE CURSED ONE."

Therefore, before reciting the Qur`aan Shareef, read 'Ta'awwuz' or seek protection in Allah Ta'ala. Why?

The Qur`aan Shareef is the means of guidance. It has been revealed to guide mankind and shaytaan does not want any of us to be guided. Therefore, whilst reciting the Qur`aan Shareef also, he is liable to introduce such thoughts in one's mind that could even lead one astray.

There are so many people, who read the Qur`aan Shareef and go astray. This is due to the pre-conceived ideas they entertain. They open the Qur`aan Shareef with the intention to find Ayaat (verses) to justify their evil actions. They then find some verse, give a wrong interpretation and go astray.

…When a person discards obedience to Allah Ta'ala and allows his evil nafs to lead him astray, he then buys humiliation and disgrace. It should be understood that a person is led astray when he, himself, chooses to go astray.

For the person who seeks Hidayah (Guidance), Allah Ta'ala guides him. When a person makes a concerted effort in that direction, he will experience as to how Allah Ta'ala manifests His Attribute of 'اَلْهَادِيْ' – the One who Guides.

Allah Ta'ala also states in regard to the Qur`aan Shareef :

يُضِلُّ بِهٖ كَثِيْرًا ۙ وَّيَهْدِىْ بِهٖ كَثِيْرًا ۭ

"He misleads many by this Book and guides many thereby."

[Surah Baqarah 2 :26]

Those in quest of Divine guidance will find the Qur`aan Shareef replete with guidance, whilst those corrupted by nafs and shaytaan, fall deep into transgression and misguidance.

We therefore need to seek protection in Allah Ta'ala when reciting the Qur`aan Shareef. Through the Qur`aan Shareef, we will be recipient to our greatest need: **Hidayah.** Allah Ta'ala will then inspire us on the Siratul Mustaqeem (the Straight Path).

The Revelation of Surah Al-Falaq and Surah An-Naas

It comes to mind that Allah Ta'ala begins the last two Surahs of the Qur`aan Shareef, Surah Al-Falaq and Surah An-Naas, with the words: "قُلْ أَعُوْذُ".

In fact, it was these same Surahs that were revealed when Rasulullah (صلى الله عليه وسلم) was affected by Sihr (witchcraft).

Due to jealousy and enmity, Labeed bin A`asam (a Jew) and his daughters had cast a spell on Rasulullah (صلى الله عليه وسلم). The effect of this witchcraft on Rasulullah (صلى الله عليه وسلم) was that sometimes he would do a thing and then forget whether he did that or not.

Since he was a Nabi of Allah Ta'ala, this had nothing to do with the Ahkaam (laws) of Shari'ah or with the Wahi or Qur`aanic verses that were revealed to him. There was no question of the witchcraft having any effect in that regard.

The effect was in relation to his worldly occupations and responsibilities. He would do something and later think he had not done so, or he would not undertake some work and think he had completed it. The eleven verses of Surah Al-Falaq and Surah An-Naas were revealed to remove the effects of this witchcraft.

Eleven knots had been tied on a piece of gut and a needle was placed in each knot and this was buried together with the hair of Rasulullah (صلى الله عليه وسلم). When Rasulullah (صلى الله عليه وسلم) recited these Surahs, for each Ayah recited, a knot opened, until finally all the knots were undone and Rasulullah (صلى الله عليه وسلم) was cured.

Treatment

There are many people who mislead others by saying that there is black magic and there is white magic. If it is black magic, you need to go to a Sungoma or visit some temple, and if it is white magic, you need to go to a Molvi Saheb or an Aamil[6].

There is no such thing as 'white' magic. All Sihr is referred to as black magic or witchcraft. The same verses of the Qur`aan Shareef are a remedy for any kind of Sihr or Jadu (black magic).

Moreover, when sick, do not immediately suspect witchcraft and rush to Aamils. Many are frauds and unscrupulous money makers as well. See a good doctor, make Dua and seek cure from Allah Ta'ala. If all fails and the symptoms are of Sihr, then see a reputable, sincere and pious Aamil.

Apart from this, Shaykhul Hadeeth, Hazrat Maulana Muhammad Zakariyya (رَحْمَةُ اللهِ عَلَيْهِ) emphasized that we should try to remain in the state of Wudhu and Taharah (purification) for protection from the effects of Jinn and Jadu.

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[6] *Aamil*: One who treats people afflicted by witchcraft or the influence of Jinn

Benefits of the 'Quls'

Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) taught us that the recitation of Surah Al-Ikhlaas and the Muawwizatayn (Surah al-Falaq and Surah an-Naas) will suffice as a protection from everything.

Hazrat Abdullah ibn Khubaib (رَضِيَ الله عَنْهُ) reported that one dark and rainy night, they went out in search of Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) and they found him. Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) said: *"'قُلْ' (Say)."*

Hazrat Abdullah ibn Khubaib (رَضِيَ الله عَنْهُ) asked Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم): *"What should I say?"*

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) said: *"Read Surah Ikhlaas and the Muawwizatayn (Surah Al-Falaq and Surah An-Naas) thrice every morning and evening; it will suffice (as a protection) from everything."*[7]

This recitation of these Surahs, which Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) taught Hazrat Abdullah ibn Khubaib (رَضِيَ الله عَنْهُ) was not only for him. It is for the Ummah until the Day of Qiyaamah. …Since we cannot fight this dog of Allah Ta'ala, we will have to seek protection in Allah Ta'ala.

The complete Surahs of Surah Al-Ikhlaas, Surah Al-Falaq and Surah An-Naas have to be read **thrice**.

Each Surah has to be read thrice. I emphasize this because one person was told that if he reads Yaseen Shareef forty one times, he will, Insha-Allah, be successful in a certain project he was to

[7] Mishkaat

undertake. …Some Allah Waala must have told him to read Yaseen Shareef forty one times, whereas in these days, we no longer prescribe such an amount.

After a few days, when the person returned, he was asked: *"Was your work accomplished?"*

He replied: *"No. I read 'Yaseen' forty one times but nothing happened."*

He was asked: *"How did you read it?"*

He said: *"Yaseen, Yaseen, Yaseen – forty one times."*

So we must read these three Quls (Surah Al-Ikhlaas, Surah Al-Falaq and An-Naas), **three times each.**

Importance

Mulla Ali Qaari (رَحْمَةُ اللهِ عَلَيْهِ) states in Mirqaat, his commentary of Mishkaat Shareef, that these Surahs are a sufficient protection from **all** evil. He adds that if a person does not have the time, then this wazeefa[8] will suffice for all other wazeefas that would otherwise have been read.

Whichever country, city or place my Shaykh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (رَحْمَةُ اللهِ عَلَيْهِ), travelled to, Hazrat laid great emphasis on this wazeefa; that these three Quls be read daily and habitually, morning and evening.

[8] *Wazeefa*: Recitation of Surahs, Qur'aanic verses or other supplications and glorifications.

Hazrat Maulana explained that this is a protection against Jadu, Sihr, the mischief of shaytaan and the mischief of one's nafs and all other mischiefs, evils and fitnahs, which are common and widespread.

Therefore, these three Surahs should be recited for protection against all external and internal elements, which affect our lives. We should not forget that like the shayateen spread evil, mischief and corruption, so too do those who have been strongly influenced by the shayateen. They too are instrumental in the harm and evil, which affects others.

Nevertheless, the pre-condition for the benefits of the recitation of the 'Quls' is that it be read with sincerity and faith.

A Powerful Bullet

We should keep in mind that Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) was not addressing people like us, who have got no Salaah, no Zakaah, no fasting, etc. We have got all kinds of sins in our lives and we say that we read the wazeefa and nothing happens. **Taweezes[9] and wazeefas will not prevent the punishment of Allah Ta'ala, which descends on disobedience.**

No doubt, the three "Quls" are a powerful bullet. Unfortunately this bullet has not been loaded into the gun. The 'gun' referred to, is the gun of Imaan and Islam – true submission.

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[9] *Taweezes*: amulets

If a person has to take just a bullet, hold it in his hand and aim it at a lion in the Kruger National Park, the lion will not be harmed. …However, that lion may have him like a samoosa before the main meal.

This bullet of the three “Quls” (in fact, all wazeefas) has to be loaded into the gun of **obedience** to Allah Ta’ala, for its powerful results.

Nabi (صَلىٰاللهُعَليهِوَسَلم) was addressing the Sahabah (رَضِيَ الله عَنْهُمْ) and the Sahabah (his companions) were those who preferred to give their lives than do anything against the Hukm (order) of Allah Ta’ala and Nabi (صَلىٰاللهُعَليهِوَسَلم). Therefore, if our wazeefa is not having an effect, it is our problem.

If there is a certain model of car and all the cars are moving very well and fast but the car I purchased is not moving, I will say that there is something wrong with the engine of my car. Not that all cars of this model and make are faulty.

When we read our wazeefas with conviction in Allah Ta’ala, then Insha-Allah, Allah Ta’ala **will** protect. If for some reason, after reading the wazeefa, still some harm befalls a person, he must have 100% Yaqeen that there is ‘khayr’ (goodness) in that.

It may be that Allah Ta’ala wants to reward this person with something much, much better, or it may be that there was one big calamity that was to befall the person. With the Barakah (blessings) of this wazeefa, Allah Ta’ala removed the calamity, saved him, and is going to reward him in some other way, in the Aakhirah (Hereafter).

More often than not, these wazeefas come like a barrier in front of the problem, disaster or difficulty.

Hazrat Shaqiq Balkhi (RA) against shaytaan

I recall in one of the Jumu`ah talks, when I was discussing Surah Al-Falaq and Surah An-Naas, I mentioned Hazrat Shaqiq Balkhi (رَحْمَةُ اللهِ عَلَيْهِ). Hazrat Shaqiq Balkhi (رَحْمَةُ اللهِ عَلَيْهِ), who was a great Wali of Allah Ta'ala, had said that not a single day passed in his life but that shaytaan came to him from the four directions he had promised. Shaytaan's effort on the Auliya Allah is even greater.

I will relate to you, in my own words, a verbal exchange between shaytaan and Hazrat Shaqiq Balkhi (رَحْمَةُ اللهِ عَلَيْهِ).

Hazrat Shaqiq Balkhi (رَحْمَةُ اللهِ عَلَيْهِ) explained that shaytaan comes from the front (as he said he would) and he whispers: *"Why are you so concerned about pleasing Allah Ta'ala and why are you so wary of sins? Why do you exert yourself in so much of Ibaadah? …Enjoy yourself. Allah Ta'ala is Ghafur-ur-Raheem."*

Shaytaan approaches many in the same manner, whispering: '*Why engage yourself in Ibaadah, Zikr, Tilawat, etc.? Why are you so particular in performing Salaah five times a day, in paying Zakaah and in fasting? Why are you so rigid and strict in conforming to Shari'ah? Allah Ta'ala is Ghafur-ur-Raheem.'*

Hazrat Shaqiq Balkhi (رَحْمَةُ اللهِ عَلَيْهِ) said: *"I reply: 'Yes, indeed Allah Ta'ala is Ghafur-ur-Raheem, but for whom?'"*

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ ۝

"And verily, I am indeed Forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) **and does righteous good deeds, and then remains constant in doing them** (till death)**."**

[Surah Ta-ha 20 : 82]

Allah Ta'ala's Forgiveness extends to those who are sincere in their Taubah (repentance) and Istighfaar (seeking forgiveness), and they believe in Allah Ta'ala, do righteous deeds, and remain steadfast.

Effort

We know that in worldly matters a person makes a concerted effort in the right direction and thereafter waits for results. The farmer ploughs the land, plants the seeds, waters the earth and then waits for results. We have not heard of a farmer just scattering the seeds on dry land and thereafter saying that he is waiting for a good crop of wheat. Nothing will grow there.

In the same way, we have to make the correct effort even when it comes to our Deen. Together with Taubah and Istighfaar, good deeds have to be carried out, with sincerity and commitment.

Deceit

The conspiracies of shaytaan are numerous and incessant. One of his deceptions is that he encourages and leads a person to commit sins with this very thought that Allah Ta'ala is Ghafur-ur-

Raheem. This generally leads a person to be indifferent to the Ahkaam (laws) of Shari'ah and sometimes flagrantly and deliberately disobedient to Allah Ta'ala.

Allah Ta'ala thus warns us clearly in the Qur`aan Shareef:

وَلَا يَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُوْرُ ۝

"... LET NOT THE DECEIVER (I.E. SHAYTAAN) **BEGUILE YOU IN REGARDS TO ALLAH."**

[SURAH LUQMAAN 31 : 33]

...Do not be misled by shaytaan to commit sins because Allah Ta'ala is The Most Forgiving and Most Merciful.

Whilst Allah Ta'ala is indeed Ghafur-ur-Raheem, He is also Al-Muntaqim – One who takes Retribution. Out of His kindness, Allah Ta'ala gives to us numerous opportunities to make amends and return to His Obedience. If we still persist and insist on sin, and we are bent on disobedience, then His Punishment is something that cannot be escaped.

The same shaytaan who, out of absolute spite, invites us to the disobedience of Allah Ta'ala in every cunning and conniving way had, himself, said:

إِنِّيْٓ أَخَافُ وَاللّٰهُ شَدِيْدُ الْعِقَابِ ۝

"... VERILY! I FEAR ALLAH FOR ALLAH IS SEVERE IN PUNISHMENT."

[SURAH AL-ANFAAL 8 :48]

These are the words of the same one who whispers that Allah Ta'ala is Ghafur-ur-Raheem. Is this not food for thought?

Back Answering Shaytaan

When assaulted by the whisperings of shaytaan, Hazrat Shaqiq Balkhi (رَحْمَةُ اللهِ عَلَيْهِ) counters this attack by back answering him. This is what we have to learn. In some instances, this is what should be done.

Sometimes, when you are on your own (as I told this lady), talk to shaytaan, even though he is invisible.

When people are around, then don't, because they may doubt your sanity. They may have you admitted into an asylum. ...So when you are alone, you have to sometimes talk to this shaytaan.

When he says: *"You have become a disbeliever in Allah Ta'ala.",* you must say: ***"I am a Muslim. I believe in the Oneness of Allah Ta'ala and testify that Sayyidina Muhammad*** (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) ***is His final Messenger."***

Then there are some people who experience the problem of 'wasaawis' in the following way: They make Wudhu for so long and they are just not satisfied. They wash their hands and continue washing, twenty four times, thirty five times, but are not satisfied that the hand is washed properly.

If shaytaan says, after you have washed your hand, in a proper manner, three times (in Wudhu): *"It has not been washed properly,"* or *"Your Wudhu is not complete."*

Now you have to say (if there are people near you, then in your mind): *"No, I am satisfied that it is complete and I am going to make my Salaah."*

Shaytaan will then whisper: *"But your Salaah will not be valid."*

You say: *"Never mind if it is not valid, I am going to read it."* And see how he disappears.

But the moment you give in – these whisperings will worry you and the problem will not be solved.

Wudhu

Shaytaan comes to people in different ways. Rasulullah (صلى الله عليه وسلم) said that to wash more than three times in Wudhu is not permissible. Those people who remain at the taps and keep washing half a dozen times, should understand that it is Makrooh to wash more than three times whilst making Wudhu, even if you are at the sea-shore.

This was the great wisdom and great mercy of Rasulullah (صلى الله عليه وسلم) for people like us. Otherwise shaytaan would have whispered that our Wudhu is not complete and we would have gone on washing and washing and the time of Salaah would have expired.

It is narrated by Imam Abu Dawood (رَحْمَةُ اللهِ عَلَيْهِ) that when Hazrat Abdullah bin Mughaffal (رَضِيَ الله عَنْهُ) heard his son making Dua: *"O Allah, I ask Thee a white palace on the right of paradise when I enter it."*, he advised his son to ask Allah Ta'ala for Jannah and

seek refuge in Him from Jahannum, for he said that he had heard Rasulullah (صلى الله عليه وسلم) say: ***"In this community there will be some people who will exceed the limits in purification as well as supplication."***

Exceeding the limits in purification refers to washing the limbs more than the Sunnah method of three times in Wudhu and Ghusl, using excessive water and washing to such an extent that one reaches the limit of 'waswaas' (whisperings) and 'wehm' (doubts).

A person would exceed the limits of supplication (Dua) by asking Allah Ta'ala for unlawful things, or asking Allah Ta'ala in a manner which is against the etiquette of asking.

Other Whisperings

Sometimes, shaytaan makes a person remain in the toilet for a long, long time, creating the doubt that Istinja[10] is not complete.

Sometimes, before the person can commence his Salaah, shaytaan whispers: *"You haven't made the intention right."* and the person is taking his own time. The Imam is gone into Ruku and he is still making his Niyyat (intention).

Similarly, there are people who are washing their clothes, dozens of times, and they are not satisfied. In the case of young couples, who are plagued by the same whisperings, they are put off from

[10] *Istinja:* Purifying oneself after answering the call of nature by using clean water, etc.

taking a Fardh bath. This keeps them in a state of impurity most of the time.

Just wash properly as directed by Shari'ah and ignore doubts.

Doubts

Once some Sahabah (رَضِیَ اللهُ عَنْهُمْ) were passing through a jungle and they came across a large pond. A Sahabi (رَضِیَ اللهُ عَنْهُ) said that animals could have come, drank that water or urinated therein. Hazrat Umar (رَضِیَ اللهُ عَنْهُ) asked: *"Has anyone seen any animal?"*

They replied: *"No."*

He then said: *"So make Wudhu."*

Again, simply ignore the doubts that shaytaan whispers into the mind.

The Second Attack

Hazrat Shaqiq Balkhi (رَحْمَةُ اللهِ عَلَيْهِ) said: *"Shaytaan comes from my right-hand side and attacks. He attacks me by whispering: 'How long are you going to be tied down to Halaal and Haraam, in earning a living? Where is your concern for your wife, children and grand-children? It must not be that you leave them poverty stricken and in such dire straits that they suffer starvation.'"*

This is another manner in which shaytaan whispers to us: '*How long are you going to restrain yourself from all this Haraam? You*

should go out of your way: accumulate, earn and make a packet for yourself in whichever way, adopting any means – Halaal or Haraam – for your livelihood. And why worry about closing shop every day come Zuhr and Asr? As it is business is bad; you will only run at a greater loss!'

He continues with his evil counsel: '*You need not be so cautious and scrupulous in holding back from interest, gambling money, stolen money or anything Haraam? Nor should you be so careful about not buying and selling stolen goods, or taking someone else's share of the inheritance?'*

…If the merchandise, properties, monies, etc. do not rightfully belong to the person, no matter how much his heart desires it, he says: *"**No.** If it is not due to me in accordance with the Qur`aan Shareef and the Ahaadeeth of Nabi (صلى الله عليه وسلم), it will never bring Barakah in my life. It will make my life miserable and Allah Ta'ala will make sure that money goes out some way or the other!"*

Hazrat Shaqiq Balkhi (رَحْمَةُ اللهِ عَلَيْهِ) said: *"I reply to shaytaan at that time:*

وَمَا مِنْ دَآبَّةٍ فِى الْأَرْضِ إِلَّا عَلَى اللّٰهِ رِزْقُهَا

"AND THERE IS NO LIVING BEING THAT MOVES ON EARTH, BUT HIS SUSTENANCE DEPENDS ON ALLAH …"

[SURAH HOOD 11 : 6]

Allah Ta'ala controls sustenance. He has taken it upon Himself to provide the sustenance of every creature He has created on this earth. Whosoever and whatsoever Allah Ta'ala has given life,

Allah Ta'ala has also destined what he is going to receive as sustenance. **His sustenance will not fail to reach him.**

All one has to do is make use of the Halaal means that Allah Ta'ala has created, to earn a living, and Allah Ta'ala will provide.

Rizq

If you take two persons of equal intelligence, give both of them an equal amount of money and give both of them prime spots in the bazaar or marketplace; provide for both of them the same stock, and of the same quality… They are of equal standing. However, at the end of the month, ask both: *"How much of profit did you make?"*

Even if both of them worked equally hard, there will definitely be a difference. It could even be that the sales or profits of one are 75% less than that of the other.

In India, Pakistan and many other places you will find sometimes, twenty or twenty four stalls, all in a line, selling the same thing: combs, handkerchiefs, knives, buttons, etc. Who is sending sustenance to the different stalls? …Allah Ta'ala.

What then is the need to be envious and jealous?

Jealousy

There are so many who become jealous when a person opens his business next to theirs, selling the same kind of merchandise. They think their business will be affected.

Jealousy, hatred and enmity build up, and this sometimes leads to fights and arguments; sometimes even shootings, Sihr, Jadu, etc.

When shaytaan whispers these fears, regarding one's sustenance, tell him: *"Allah Ta'ala has destined my sustenance. My responsibility is to make the correct effort. Allah Ta'ala has provided me hands, feet and intelligence. I must go to the bazaar and marketplace, make an effort to earn an honest living, and Allah Ta'ala will provide for me whatever He has destined for me."*

Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) said: ***"Allah Ta'ala has revealed to me that no one dies until he has received the sustenance destined for him. As such, guard yourself from disobedience to Allah Ta'ala, and do not outstep the limits of moderation in seeking your livelihood and in case of delay do not try to seek it by unlawful means, for the sustenance and mercy of Allah Ta'ala cannot be attained through sin"***[11]

Insurance

If shaytaan cannot ensnare us in theft, interest, gambling and fraud, he will deceitfully tender more advice: *'You need to take out some insurance policies as a safety measure, security and protection.'*

[11] Mustadrak Hakim

The insurance scheme has covered everything: car, house, life, death, etc. We get so carried away by these schemes that we fall for the trap. Worse is that we indulge in this Haraam, believing that these policies are in our best interest.

After taking out so many policies, there is still no peace and satisfaction. In fact, the fear increases. How many people fear being killed by their family members because of some insurance policy? …There are incidents of even Muslim children taking the lives of their parents because of insurance.

The Third Attack

Hazrat Shaqiq Balkhi (رَحْمَةُ اللهِ عَلَيْهِ) said: *"Shaytaan comes from the left-hand side and whispers again into my heart, and this time he whispers: 'How long are you going deprive yourself of all these sins that others are enjoying so much?'"*

Shaytaan comes to many who restrain themselves, or many who have changed their lives and he whispers: *"People are going to the cinemas, theatres, clubs, concerts and enjoying their lives. Why are you staying away?"*

Whilst others are listening to all kinds of filthy music, wasting their youth, health and strength in sinful, Haraam pleasures, this person goes against the flow. He decides that he will not follow the trend to indulge in various sins … sins which have become accepted as the norms of society and which are encouraged and promoted as if they are virtues. (نَعُوْذُ بِاللّٰهِ مِنْ ذٰلِك)

No matter what the temptation, he restrains, refrains and abstains from all the Haraam entertainment. Shaytaan whispers: *"Here you are like a Sufi saheb – lowering your gaze and closing your ears and saying: "No, no I can't be there," missing out on all the excitement. You are leading a miserable, boring, pathetic life! Get into action and enjoy life!"*

At that time, Hazrat Shaqiq Balkhi (رَحْمَةُ اللهِ عَلَيْهِ) says: *"I reply to shaytaan*:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهٖ وَنَهَى النَّفْسَ عَنِ الْهَوٰى ۙ
فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوٰى ۞

"BUT AS FOR HIM WHO FEARED (IN THIS WORLD) TO STAND BEFORE HIS LORD (IN THE HEREAFTER) AND RESTRAINED HIMSELF FROM (UNLAWFUL INDULGENCE IN) LUST, LO! PARADISE WILL BE HIS HOME."

[SURAH AN-NAAZI'AAT 79 : 40/41]

This person restrains himself from the evil desires that come. He is a human being. He also has desires. It is not that he is made of iron or steel. It is not that he is made of wood or coal. This person also has a heart.

The Hearts of the Ush-shaaq

In fact, the Ush-shaaq (lovers) of Allah Ta'ala have hearts filled with Ishq and Muhabbat. They are thus, far more sensitive - to beauty and anything else that would appeal to their hearts. Despite this, they restrain themselves. They do not displease their Beloved Maula (Master) for a moment. In return, Allah

Ta'ala blesses them with the sweetness of Imaan and an ocean of Noor in their hearts.

They continuously wound their hearts by sacrificing those evil desires for the pleasure of Allah Ta'ala. **The sword of Divine Love is repeatedly struck at the necks of their evil desires.** The Love of Allah Ta'ala has made sacrifice and martyrdom the pleasure of their lives.

Hazrat Maulana Jalaluddeen Rumi (رَحْمَةُ اللهِ عَلَيْهِ) had said: "**O People! If for just a moment you experience the splendour of Allah Ta'ala's Nearness, you will be prepared to sacrifice your precious life in striving for Allah Ta'ala."**

Until we do not turn our hearts red with the blood of our evil desires, there is no way that we can gain the closeness of Allah Ta'ala. There is no Wali of Allah Ta'ala who has become a Wali by fulfilling the evil desires of his heart.

Sweetness on Sacrifice

Allah Ta'ala has not promised the Halawat (sweetness) of Imaan on anything else as He has promised on sacrifice. A person is tempted to look at a pretty woman, or a woman is tempted to look at a handsome man – there is a demand from the nafs but the person sacrifices this desire.

It may be a film actor, a sports star, or that woman can be the one who was crowned Miss World but the person says: ***"My Allah is going to be displeased with me."*** and lowers his gaze. Allah Ta'ala, seeing this wounded heart, so appreciates the

sacrifice that He reciprocates generously by causing that heart to be imbued with sweetness. This is His promise.

It is mentioned in a Hadeeth-e-Qudsi: ***"Verily evil glancing is an arrow from the poisonous arrows of shaytaan. Whosoever fears Me (Allah Ta'ala) and refrains from it, will receive from Me such Imaan, the sweetness of which he will taste (feel) in his heart."***[12]

This Halawat of Imaan is a reality, and the Ahl-e-Dil, those who have sacrificed their hearts for Allah Ta'ala, are recipient to this sweetness. It is a short and direct route to Allah Ta'ala, especially in these times of fitnah[13].

In business or any other profession, **if** there is a **need** sometimes to look, then make plenty of Taubah and Istighfaar. Where there is no need at all, then we lower our gazes – be it at the schools, universities, airports, shopping centers and other places. In so doing, we too will enjoy the sweetness of Imaan. Of course, there will be some grief and pain, which the heart will have to endure, in rendering sacrifice… but then this is the way of Love.

'We have eclipsed a myriad suns and moons of Beauty.
On experiencing the pain and sorrow of giving up sin,
Then only did we find Allah.'

The person restrains himself because he fears standing before Allah Ta'ala on the Day of Judgment and accounting for his actions. If Allah Ta'ala punishes, no one can save him. On this

[12] Kanzul Ummaal
[13] *Fitnah*: Trials (also implies corruptions, mischief, etc.)

self-restraint, Allah Ta'ala will grant this person Jannah, and Jannah is the place of all pleasures.

Jannah

Allah Ta'ala said: ***'I have prepared for My pious servants which the eye has not seen, and the ear has not heard, and no human heart has ever perceived (such bounties)…'***[14]

Those who restrict themselves here, in this worldly life, will enjoy the unrestricted bounties and pleasures of Jannah.

Our folly is that we are swept away by the glitter and glamour of the material things of the world. We see beautiful mansions, different models of cars, exquisite jewelry, designer clothes, all kinds of furniture and so many other luxuries to be found on the market, that as a result, we have even forgotten that there is something like Jannah.

We consider the things of this world to be exotic and beautiful, yet in describing Jannah, the Qur`aan Shareef and Ahaadeeth make mention that Jannah is made of bricks of gold and silver, and its gravels are made of pearls and rubies. Its clay is that of saffron; the garments of Jannah will be of rare, fine silk; the homes will be lofty mansions. The chattels will be of gold and silver and the couches will be encrusted with gold and precious stones…. The bounties of Jannah are innumerable and far beyond our imagination.

This world and all that it contains is absolutely nothing in comparison to Jannah and what it has to offer us. Unfortunately we do not have true Yaqeen (conviction) in the Aakhirah and in the promises of Allah Ta'ala. As a result of this weakness, we make this world the be all and end all of our lives. Allah Ta'ala mentions in the Qur`aan Shareef:

بَلْ تُؤْثِرُوْنَ الْحَيٰوةَ الدُّنْيَا ۝ وَالْاٰخِرَةُ خَيْرٌ وَّ أَبْقٰى ۝

"YOU PREFER THE WORLDLY LIFE (TO THE HEREAFTER) WHEREAS THE HEREAFTER IS BEST AND EVERLASTING."

[SURAH AL-A'LA 87 : 16/17]

In our short and temporary stay, here, in this world, we should make use of the Ni'mats (bounties) that Allah Ta'ala has created and blessed us with, but we should not let these bounties make us forget that there is Jannah and that is our goal.

How long are we going to live in this world? Who has lived here forever? After acquiring everything of the best also, the person has to leave and go. **We need to understand that this world is part of the journey and Jannah is the destination…**

And Jannah is a place where there is no pain, no difficulty, no hardship, no sorrow, no grief, no jealousy, no envy, no malice, no hatred, no pride, no anger, no fights and no quarrels – only wonderful peace; a place where **all** wishes and desires are fulfilled; a place to enjoy ourselves.

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[14] Sahih Muslim

The Ultimate Bounty

After being granted the bounties of Jannah, the Jannati will then be blessed with the ultimate bounty of Jannah - the vision of Allah Ta'ala.

In a beautiful poem, a poet explains, that despite the indescribable beauty of the bounties of Jannah, the greatest Ni'mat of Jannah is when the Jannatis will be blessed with the Deedaar (vision) of their Beloved Allah Ta'ala.

'That veil, which was covering Allah Ta'ala's
Countenance, will be removed.
Now will be the time to smile for those
who took that grief on their hearts,
and restrained themselves from all evil.'

Even in this worldly life, the person enjoys the sweetness of Imaan and the fragrance of Jannah within his heart.

Many of the Ahlullah have mentioned that even their saliva becomes sweet on taking the name of their Beloved Allah, and their hearts experience such tranquility, peace and happiness that sins become absolutely filthy to them.

Sins

To us, sins are something enjoyable and something that gives us pleasure, but to the lovers of Allah Ta'ala, sins are filthy and dirty, just as urine and stool is to us. …They do not want to go anywhere near the gutters of sin.

It is far easier for them to stand on the Musallah, to read the Qur`aan Shareef, to engage in Zikrullah, to serve mankind and to pray and ask of Allah Ta'ala, than to go to the cinemas, theatres, dancing halls, casinos and various other vice dens.

In fact, the enjoyment, ecstasy and pleasure that they experience in their Khalwat (solitude) with Allah Ta'ala and in their obedience to Allah Ta'ala, is such, that they would not exchange it for anything of the world, let alone the fleeting, temporary pleasures of sins. Unfortunately, we have been deceived into thinking that there is pleasure in sins and as such we have been deprived of the sweetness of obedience to Allah Ta'ala.

The Final Attack

Shaytaan comes yet again and once more he whispers: *"Why are you so worried? All your Ibaadah has been accepted. You've made more than enough now! How long are you going to carry on? …The Musallah too is torn, so therefore, it's enough!"*

Hazrat Shaqiq Balkhi (رَحْمَةُ اللهِ عَلَيْهِ) said: *"At that time, I tell shaytaan:*

وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ ۝

" … AND THE (BLESSED) END IS ONLY FOR THE PIOUS (THOSE WHO FEAR ALLAH TA'ALA)."

[SURAH AL-A'RAAF 7 : 128]

Since we do not know the end result, how can we give up? The end result will be at the time of death, and shaytaan whispers even at this time. Due to this final assault from shaytaan, some have even lost their Imaan at the time of death. Allah Ta'ala protect us all.

The End Result

Shaykh Abdul Qadir Jeelani (رَحْمَةُ اللهِ عَلَيْهِ) related that once a person said to him: *"O Shaykh Abdul Qadir Jeelani (رَحْمَةُ اللهِ عَلَيْهِ). You have done so much of Ibaadah and you are a Wali-e-Kaamil and you are so close to Allah Ta'ala. You should have no fear of any kind. We are the ones who are sinful and we should have a lot of fear."*

Hazrat Shaykh Abdul Qadir Jeelani (رَحْمَةُ اللهِ عَلَيْهِ) replied: *"Abdul Qadir is like that person who is on board a ship at sea, which is caught in the midst of a storm. Strong wind and torrents of water are lashing it. The passengers do not know as to whether there are any chances of survival. There is a tremendous fear of drowning. It is only when they reach the safety of the shore will they know that they have been saved. Abdul Qadir is, at present, like that passenger, who is on board that ship, which is being lashed by storm."*

This is a Wali of Allah Ta'ala. …Who then are we?

Prescriptions

To return to the subject matter of the whisperings of shaytaan: When these thoughts plague a person, he or she should read the following prescriptions:

"اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْم"

" اٰمَنْتُ بِاللّٰهِ وَ رُسُلِهِ "

" لَا حَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللّٰه"

Rasulullah (صلى الله عليه وسلم) also said that the person should make Dua: *"O Allah, make these wasaawis (whisperings) which are coming into my heart a means of Your Khauf (fear) and Your Zikr (remembrance)."*

Shaytaan will then say: *"I was trying to mislead him and he is saying: 'O Allah make these wasaawis into Your Khashiyyat (fear) and Zikr.'"* … How does one make such thoughts into the Zikr of Allah Ta'ala?

Say: *"O Allah, what a heart and mind You have created! A person can picture the mountains, the heavens and the earths, the wonderful forests and the magnificent oceans. …The whole world can come into the heart of a person … and now shaytaan is also whispering into this kind of heart."*

This person is turning towards Allah Ta'ala. He is making these 'wasaawis' into *"His fear and His Remembrance."* On doing so, shaytaan will disappear.

It is mentioned in the Tafseer (commentary) of Surah An-Naas that shaytaan withdraws or flees when a person remembers Allah Ta'ala. Rasulullah (صلى الله عليه وسلم) said: *"Verily shaytaan places his snout on the heart of man. When he remembers Allah Ta'ala, shaytaan flees. When he forgets Allah Ta'ala, shaytaan whispers into his heart."*[15]

These are simple and successful ways of combating evil thoughts.

[15] Abu Ya'la

Bad Dreams

I will conclude with a brief explanation of bad dreams. People get very worried and disturbed about such dreams, and especially in these days when many people are dreaming of hold-ups, hijackings, murders and killings.

Such dreams are either 'al-hulm' or bad dreams, which result because of shaytaan's interference, or the dreams could be 'hadith-un-nafs' - a replay of the thoughts and events of the day. We listen to and read about these happenings, therefore we dream of the same.

Although, sometimes, it could very well mean that nafs and shaytaan are hijacking us. In fact, whenever we dream of a hijacking, we should believe that it is nafs and shaytaan who are hijacking us and taking us off track, in a very wrong direction.

Nevertheless, our dreams are generally the talk, thoughts and activities of the day. If a barber dreams that he is giving a haircut – what does that dream mean? …Nothing.

Ibn Sireen, who was famous for his interpretations of dreams, had written that sometimes when a person sleeps on a full stomach or the person is constipated, this also results in bad dreams.

The person who is interpreting the dream discerns the cause and reason. Sometimes I tell the person that the 'ta`beer' (interpretation) of his dream is that he must take a laxative.

What to do

Nabi (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) said that the person who has a bad or frightening dream, must get up and spit (dry spit), to his left, three times. This does not mean that he must start spitting – just make a spitting sound, read Ta'awwuz, turn his side and sleep.

Insha-Allah, if this is done, that dream will not cause any harm, and after all, whatever is going to happen, will happen. Sometimes, in a dream, a person is only given some sort of indication as to what may occur. That too, not always. In fact, a person who has a bad dream should not make a mention of it to just anyone.

Sometimes a dream is a glad tiding and sometimes a warning to the person to give up sins or prepare for the Azaab (punishment) of Allah Ta'ala.

Dua

We must make Dua to Allah Ta'ala that He protects us from the mischief of nafs and shaytaan, and that He grants to us such Imaan (faith) and Tawakkul (trust) in Him that we do not fall prey to the temptations of shaytaan. May that Imaan be such that we restrain ourselves, no matter how difficult it is on our nafs, from everything Haraam, and try and make a concerted and sincere effort, to gain within our hearts, the sweetness of Imaan.

When we will develop that Imaan and gain that sweetness within our hearts, the world and all that it contains will be considered as negligible in value, as the wing of a mosquito, as has been mentioned by Nabi (صلى الله عليه وسلم): ***"If the world had the value of even the wing of a mosquito by Allah Ta'ala, He would not have given any disbeliever even a drink of water."***[16]

We are not going to reject the world. We are not going to say: *"I'm not going to use a car anymore.", "I'm not going to enjoy the comfort of my home.", "I'm not going to sleep on a good bed now.", "I'm not going to wear good clothes."*...

Rasulullah (صلى الله عليه وسلم) said: **"Verily, the world has been created for you and you have been created for the Hereafter."**[17]

...We will therefore use everything, but we will not give our hearts to the perishable things of a perishable world. **Our hearts will be reserved for Allah Ta'ala, the Giver of these Bounties.**

Hazrat Mufti Muhammad Shafee (رَحْمَةُ اللهِ عَلَيْهِ) had said: *"It is permissible to keep the Dunya (material world) in one's hand, and even in one's pocket, but not in one's heart.* ***The heart is Allah Ta'ala's house****."*

May Allah Ta'ala bless us all with the Taufeeq of practising on His Laws and the beautiful teachings of Rasulullah (صلى الله عليه وسلم). May Allah Ta'ala protect us all, from the mischief of nafs and shaytaan.

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16 Tirmidhi

17 Shu'abal Imaan

SURAH AL-IKHLAAS

قُلْ هُوَ اللّٰهُ أَحَدٌ ۚ اَللّٰهُ الصَّمَدُ ۚ

لَمْ يِ وَلَمْ يُوْلَدْ ۙ وَلَمْ يَكُنْ لَّهٗ كُفُوًا أَحَدٌ ۝

SURAH AL-FALAQ

قُلْ أَعُوْذُ بِرَبِّ الْ َلَقِ ۝ مِن شَرِّمَا خَلَقَ ۝

وَمِن شَرِّغَاسِقٍ إِذَا وَقَبَ ۝ وَمِن شَرِّالنَّ ّٰثٰتِ فِى الْعُقَدِ ۝

وَمِن شَرِّحَاسِدٍ إِذَا حَسَدَ ۝

SURAH AN-NAAS

قُلْ أَعُوْذُ بِرَبِّ النَّاسِ ۝مَلِكِ النَّاسِ ۝ إِلٰهِ النَّاسِ ۝

مِنْ شَرِّالْوَسْوَاسِ ۙ الْخَنَّاسِ ۝

الَّذِىْ يُوَسْوِسُ فِىْ صُدُوْرِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ ۝

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Aashiq-e-Sawdiq Part 2
Ikhlaas
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